

Modern Science

« and the »

Long Day of Joshua

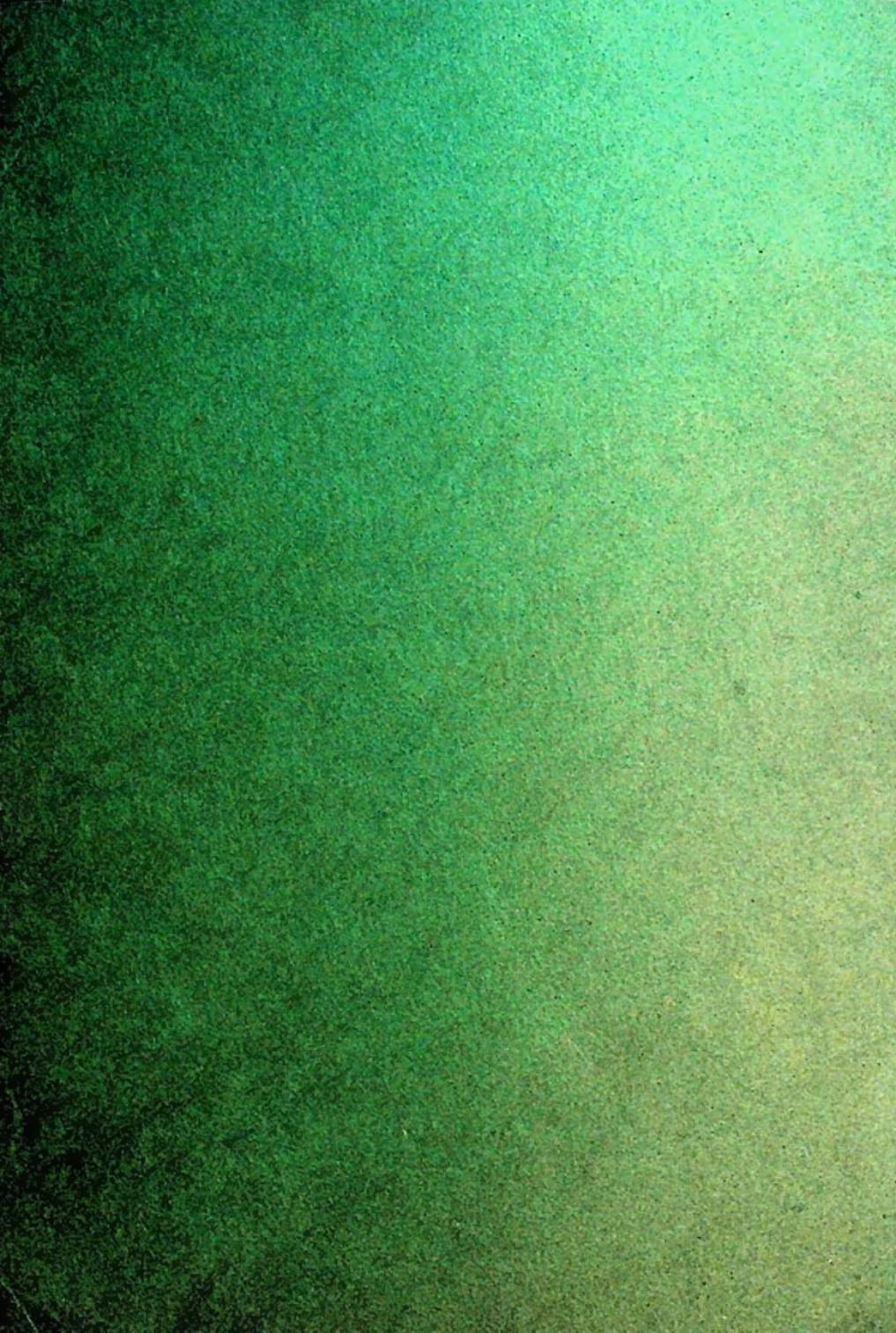


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MODERN SCIENCE AND THE LONG DAY OF JOSHUA

One of the most difficult tasks in the world, is the task of correcting a false impression that has a firm hold on the public mind. The present generation of College students has been so inculcated with the idea that modern science and the Word of God are at hopeless variance, it is a constant struggle to make the truth known to them. Some of the most child-like ideas, some of the most ignorant assertions, and some of the most fallacious scientific errors and fables are being offered me constantly; all to demonstrate that Modern Science has proved the Bible to be a book of folk-lore and myth! I am always eager and ready to answer any and all questions my limited knowledge will permit, and lately I have had a deluge of questions on the subject of this booklet. So many folks seem to be puzzled about the long day of Joshua, I am going to show how this Scriptural account of an ancient miracle ESTABLISHES THE TRUTH AND INFALLIBLE CHARACTER OF GOD'S BOOK.

MANY QUESTIONS ABOUT THIS MIRACLE

occur, no doubt, because of the paucity of details in Joshua's account of the Battle of Béth-Horon. This ancient battle is one of History's greatest! This significant fact is largely overlooked, but there was no single battle in the recent World's war that could compare in far-reaching significance and results with this ancient conflict. Every Nation and land under the sun has been affected to a vast extent by Joshua's victory at Beth-Horon.

In this battle Joshua crushed the powerful leagues that opposed the people of Jehovah in their entrance to the land where Messiah must be born. From this time on, the various battles of the Israelites were merely "mopping up" operations: this was the end of organized opposition. The most powerful alliance possible faced Joshua here, and when the Five Kings died the entire land was the possession of the children of Israel.

As a result of this battle, nations were exterminated! The citizenry, government, culture, and destiny of a great land were changed in that hour, and thru the Hebrew conquest of that land even the destiny of the United States of America, then undiscovered, was definitely shaped. For as a result of this battle, Jesus was born (in accordance with the prophecies) in the land that then and there changed ownership.

This battle may be likened in its far-reaching effects to the battle of Waterloo. YET THE STORY OF THIS FAMOUS BATTLE FROM THE SETTING FORTH OF THE ARMY ON THEIR FORCED MARCH FROM GILGAL UNTIL THEIR RETURN, is given in just two hundred and seventy-one words. There have been more than that many VOLUMES written on the battle of Waterloo. The details, then, are necessarily scarce and few. Every word must be studied carefully, and the careless and casual reader will certainly think this account is highly improbable; and never dream that it is his own ignorance which makes it seem so!

THE SETTING OF THE BATTLE

is of tremendous significance. You remember, of course, that the Book of Joshua is the Book of Conquest of the

Land. May I remind you of these things as a brief resume of the account:

Chapters one to five deal with the entrance to the land, their preparation for this great event, and the consecration of the people.

Chapter six deals with the capture of Jericho. (The strange incidents in connection with that event must form the subject of a later article, as we lack the space in this article to deal with the modern scientific knowledge of the geological formation that made that conquest so easy and certain.)

Chapter seven deals with the defeat of Israel at Ai. The sin of Achan is discovered and purged, and in chapter eight the city is captured, and its population of twelve thousand exterminated.

This brings us to the stirring events of the ninth chapter. In the path of Joshua's march there were six great and powerful nations. The most crafty of their kings was a man named Adoni-Zedec, a man famed in his day for political craft, statesmanship, and military genius. He had been watching with some concern the advance of Israel, and now he called together the other five mighty kings, and proposed a League of Nations. This League was to be composed of the Six Nations; the Hittites, the Amorites, the Canaanites, the Hivites, and the Perizzites. Of these six nations, the Hivites were the most important in the narrative. Numerically, they were the most powerful, and they were next in the line of march of conquering Israel. Their capitol city was Gibeon, and here the Hivite king dwelt with his court.

When Adoni-Zedec proposed his League of Nations they readily and even eagerly consented, and the League was formed. These Hivites were real

people. It is sometimes hard to understand that the Ancients were folks of flesh and blood as we are, with the same ambitions, passions, pleasures and sorrows, but they were. They lived and they died, they laughed and they wept, they worked and they rested, they had the same problems to face that any nation faces today. They have left us the records of their history and their age; they appear in the findings of Archeology as the "Hovite" nation.

They were next in the line of conquest, as the army of Israel advanced. Adoni-Zedec, the shrewd statesman, headed the League. He had seen the overthrow of the City of Jericho, had witnessed the capture of Ai, and he knew he faced a tremendous power! So he planned to sacrifice the Hovites! His idea was to use Gibeon as a "buffer state" between Israel and the rest of the League; and even if the Hovites, or Hivites, were exterminated, it would give the League time to prepare for the defense of the rest of their territory.

If I may be allowed to interpolate an opinion, I would like to say that I do not favor Leagues of Nations! There is nothing new in the idea, for here is one that dates back almost thirty-five centuries! Will you note that this League of Nations was organized against the people and Plan of God? It was headed by a natural man, who knew nothing of God and His will for the land. There was no law in this League save the Law of expediency, and when the natural man thought it desirable he did not even hesitate to sacrifice one entire nation. And that one was not his own nation, you may be sure. When I am asked, as I frequently am, "Should America join the League of Nations?" I usually ask in reply: "Is it the will of God? Who is the

Head of the League? If one nation was to be sacrificed for the good of the League, which one would it be?" Take a look at the situation right now, and answer these questions for yourself.

The Hovites, however, refused the role of martyrs. When they learned they were to be offered as a sacrifice for the rest of the League, they acted first, and betrayed the pact, before the pact could betray them! They perpetuated one of the shrewdest stratagems of history, and as a result gained a sacred compact with Israel that made them the slaves of the Hebrews in return for protection and security. Read this stratagem in the ninth Chapter of Joshua.

When Adoni-Zedec, the genius of the League, heard of the defection of the Hovites, he was alarmed as well as angered. He reasoned justly, that if Israel added to their own army the thirty thousand Hovites, the League was hopeless. Not only was the League weakened, but Israel was strengthened. So he did the only logical thing under the circumstances; he called on the rest of the members to join him, and all together they planned to fall on the city of Gibeon and wipe out the inhabitants. Thus they would punish the defection, and at the same time wipe out an added menace.

The King of Gibeon seemed to have a pretty accurate idea of the head of the League, and his spies at once informed him of the coming of the punitive column. Fearing for his nation's safety, he sent to Joshua at Gilgal, and called for help. Joshua instantly answered, and after one of the most remarkable forced marches of history, defeated the League at Beth-Horon. So much for the setting of the battle, now for the battle itself. I am afraid the historical significance of the battle is usually forgotten, and the battle is now remembered almost solely because of

THE MIRACLE OF THE LONG DAY

that occurred in connection with the battle. The higher (?) critic still thinks this is a weak spot in the Bible's claim to inspiration and infallibility. But then, if it were not for scholarly ignorance there would be no higher criticism, so we will meet their objections and show once more that the so-called "weak points" of the Bible are its strongest defense! This is the passage that is under critical assault:

"And it came to pass, as they fled from before Israel, and were in the going down to Beth-Horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; there were more which died from hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon in the Valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the Sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like it before it or after it, that the Lord hearkened to the voice of a man; for the Lord fought for Israel."

Now the modernistic schools say this is an impossible myth, and that such a thing never happened. To prove their case against this account, they advance

three general objections. The first one is that this account was not written by Joshua or any of his company, but was

AN INTERPOLATION BY LATER WRITERS.

Some scribe of more than a thousand years later than Joshua added this story to the record he was copying. This was done for obscure reasons which have never been advanced, and like all the modernistic efforts to simplify the Bible by removing its mistakes and ruling out the miraculous, the explanation is worse than the so-called error! Not one iota of proof has ever been advanced by anyone to show that this was not in Joshua's original manuscript. The account itself, however, contains absolute and scientific evidence that this event was recorded by an eye witness! Let us look at certain statements in their relative order.

FIRST: THE SUN WAS IN THE "MIDST" OF THE HEAVENS. The word here translated "midst" is the Hebrew word "chatsi" that appears in the Old Testament 118 times. Of this number, it is translated 105 times by the English word "half." Its literal meaning is "bisection."

SECOND: WE NOTE THAT WHILE THE SUN WAS IN THE BISECTION OF THE HEAVENS IT STOOD OVER GIBEON! The sun was directly overhead in the center of the heaven, and right above the city of Gibeon. In the Palestinian summer the sun is between eight and twelve degrees of absolute zenith at noon. It then rises at five o'clock in the morning, and sets at seven o'clock in the evening.

THIRD: THE CITY OF GIBEON IS IN

LATITUDE THIRTY-ONE DEGREES AND FIFTY-ONE MINUTES NORTH. Remember this location, as it is of the most importance. If convenient, locate Gibeon on an old map, and ~~see~~ that this is so.

FOURTH: THE MOON WAS IN THE VALLEY OF AJALON. The account does not say "over the valley;" but distinctly says "in the valley." This valley was a low pass between the hills. In the modern American west it would be called a "gun-sight pass." It was not a distinct valley, but a depression between the hills. As the declining moon touched the horizon, it would appear literally in the valley! This Valley of Ajalon lies seventeen degrees north of west in relation to the city of Gibeon.

SO IF THE SUN WAS DIRECTLY ABOVE GIBEON, AND THE MOON WAS IN THE VALLEY OF AJALON, THE MOON WAS IN THE THIRD QUARTER ON THIS DAY OF BATTLE AND WAS SETTING AT THE TIME. This means that the moon rose at eleven o'clock the night before the battle, and set at one o'clock the battle day. At noon, when Joshua spoke this petition and commanded, the moon, in latitude five degrees, was just at seven degrees altitude, or almost touching the horizon.

THE DAY OF BATTLE IS THUS ESTABLISHED. It was July 22nd by our calendar, or the 21st day of the fourth month by the Hebrew calendar. This month was called "Tammuz" and was composed of parts of our months of June and July. The sun's declension then was about twenty-one degrees north, and thus about eleven degrees from the absolute zenith. No unaided eye could tell this from the literal "middle," "half," or "chatsi" of the heavens! (This date is not given, of course, in the text, but it is a simple problem

of astronomy to figure it out from the data unconsciously given in this account of the battle.)

By the Hebrew method of reckoning time, the day began ~~at~~ sunset. The Long day of Joshua, then, began at sunset time Tuesday evening and ended with the sunsetting of Thursday evening. Thus Wednesday of that week will be found missing, if we search for it in the records of chronology.

This day covered the twenty-fourth and twenty-fifth days of the fourth civil month on the Hebrew calendar, and were the one hundred thirteenth and one hundred fourteenth calendar days. Again, they were the last day of the eighth and the first day of the ninth lunation of that year. The twenty-third day of that month was the winter solstice, and reckoning back from the autumn equinox of 1926, we find that the battle day was 3370 solar years ago.

The sun and moon were going into accurate conjunction on the twenty-fourth day of the fourth civil month, (or the tenth sacred month of the Hebrew calendar) in the year 2555 Anno Mundi. This day was Tuesday, and IF WE RECKON FROM THE FIRST RECORDED SOLSTICE IN THE ANCIENT EGYPTIAN RECORDS, the day is Tuesday, but if we reckon back from the last solstice this day is Wednesday! That is to say, figure up to this day of battle and you arrive at Tuesday the twenty-second of July, and figure back to it and get Wednesday the twenty-second day of July. Pardon the repetition in this item, but it is of tremendous importance that we see the scientific attestation of the truth of this historical account. And as these exact conditions will not occur again in five quintrillion years, we feel safe in saying that—

THIS ACCOUNT WAS WRITTEN BY AN EYE WITNESS! No later writer could have known this scientifically accurate combination of relative positions, until the science of modern Astronomy was born. And no later "interpolator" could have guessed this, as this relative position is reached just twice in each Lunar cycle. So the poor sick theory of interpolation breaks down. It was at best only a poor crutch, but even that is gone.

The second objection of the critics is even weaker! They say "this is

**PURE MYTH, INVENTED TO CLOTHE
JOSHUA WITH A SUPER-HUMAN
CHARACTER."**

Their case here is ingenious. "The People," they explain, "still felt the loss of Moses. They had loved and followed him, and had seen how God had given him miracle working power, and they were dubious about this new and youthful leader. So to give the people confidence in Joshua, this pleasing myth was invented to make him popular."

This sounds so smooth and plausible, it is almost a shame to examine it and see the truth! But like most of man's wisdom that seeks to discredit the Word of God, it fails of its purpose.

In the first place, who said the people blindly loved and followed Moses? Was it not Moses they cast out, saying "Who made thee to be a ruler and a judge over us?" To this same man they spoke in anger, "Better to have died in Egypt than to have followed you into this wilderness!" So deep was their injustice to Moses, that

God at one time told Moses to separate himself from the tribes, while the Lord swept them out of existence! No, this people did not love and follow Moses in blind devotion, and as they were continually calling for a new leader, they should have been satisfied with Joshua. There was no need to glorify Joshua with "myths;" and if there had been, this account would not have sufficed.

If you read the account carefully, you ~~see~~ that it is not Joshua who gets the glory, but God! All thru the account of this miracle, the writer is impressed with one thing; the wonder of the fact that God would hear and answer the cry of a man! And it is God's power and willingness to answer prayer that is the outstanding note in this account. This is certainly not after man's method in writing! If you by a word of command could lengthen the day, how would the modern chronicler write the event? The man who did it would get the glory, and the papers would be full of the man, man, man! If Joshua needed glorifying, this was a poor way to do it.

PARALLEL ACCOUNTS IN THE RECORDS OF OTHER NATIONS

also prove that this account is not a myth. We have indisputable evidence from modern science that such an event occurred as Joshua records. Briefly we may summarize this section by saying that in the ancient Chinese writing is the legend of a long day. The Incas of Peru and the Aztecs of Mexico have a like record, and there is a Babylonian and a Persia legend of a day that was miraculously extended. The Chinese have an account of the day that was miraculously prolonged, in the reign of Emperor Yeo.

Herodotus recounts that the priests of Egypt showed him their temple records, and that there he read a strange account of a day that was twice the natural length.

But how improbable these accounts all sound when compared with the true record in the Word of God! Let me give one such instance, from the folklore of the Polynesians.

Maui was a great Polynesian character, who almost partakes of the supernatural in the record of his many deeds. One of these great feats of Maui was his capture of the sun. The great god Ka-ne had served notice on the mother of Maui that he and some lesser gods would visit her home and sup with her! Honored by this event, the woman began preparing a great feast for her celestial visitors. But as the day wore on, she saw she could not finish her tasks before the setting of the sun, so she appealed to her hero son for aid. Nothing daunted, Maui made a snare of coco nut fibers, and climbing a high mountain he lassoed the sun. Then he broke all its legs off, and the sun had to sit on top of the mountain until it grew a new set of legs! This took almost a whole day; and the mother of Maui had time and to spare in the preparation of the feast! Have you ever seen the long, slanting rays of light that shoot down from the sun in the late afternoon? To this very day the Polynesians call those rays "The Snares of Maui!"

Is there any historical significance in these weird traditions and ancient accounts? Of course they are grossly exaggerated, but they do have this value; they show their universal agreement that there is a basic truth behind them all! AND THIS BASIC TRUTH

IS THE LONG DAY OF JOSHUA. At the conclusion of this article I will give absolute and scientific proof that this account is not a myth. Let this suffice for the time. The event is substantiated by many parallel records; two of which we will note.

FIRST; the reference in the text to the Book of Jasher. A noted patriot, known as Jasher the Upright, gathered together a number of songs and poems, all commemorating great historical events in the history of Israel. The writer of Joshua calls attention to the fact that the miracle of the long day is preserved in the Book of Jasher the Upright.

Then again, we note a reference to this event in the writing of Habakkuk the prophet. In chapter three, verse eleven, the inspired man of God refers to this event as illustrating the wonderful power of a prayer answering God. So the account is not a myth; it does not stand alone.

Are the critics convinced? Not they! If they had the sense to weigh evidence with clear understanding, they would not be critics! No man in full possession of average sense and all his faculties would criticise the Word of God! Driven from cover and confounded in his first arguments, he brings his last objection against the account, and says

“THIS IS A SCIENTIFIC IMPOSSIBILITY.”

This is infidelity's commonest and greatest argument. Every callow student, every unbeliever in the seats of learning, and those who have widely read certain types of pseudo-scientific literature, all advance this objection. And I have noticed that the less scientific learning and standing the critic possesses the quicker

he is to advance this plea! For only the scientifically ignorant are scientifically dogmatic!

There are three general scientific (?) objections offered, and we will take each in order. The first is this: "Joshua told the sun and moon to stand still, while we know the sun and moon do not move; it is the earth that moves around the sun" "This language," says the critic, "is quite natural to the day and time of Joshua; for he, of course, knew nothing of the theory of heliocentricity, and to his natural eye it looked like the sun did move around the earth. But we now know this is a scientific mistake, and an impossibility."

There is a profound and deep fallacy in all this reasoning (?) of the critic. Or I should say, two fallacies. The first is the limitation of Joshua's knowledge. I do not know whether Joshua knew the universe is heliocentric or not, and it does not matter either way. For this account was not written by Joshua, but by the Holy Ghost who used Joshua as a simple instrument, and He knows all things!

The second fallacy is the language ascribed to Joshua. JOSHUA DID NOT SAY TO THE SUN AND MOON, "STAND STILL!" You know of course that Joshua spoke in Hebrew, not in English, and his text was written in the Hebrew language. To get it to an English version it had to be translated from the original, and before we criticise Joshua let us look at his own language and see just what he did say. Out of this sentence under discussion I shall use just one Hebrew word. When Joshua spoke he said, "Sun, be thou 'damam'."

The word "damam" appears in the Old Testament just twenty-one times, and in no other single place is it

translated "stand still." The word is the typical Hebrew equivalent of the English phrase "be silent." The Hebrew word for "stand" is "amad." The word "amad" appears in the Old Testament many hundreds of times, and is consistently translated "stand," and "stand still." It occurs in this tenth chapter of Joshua, in the eighth verse, where God promises Joshua victory over his enemies, saying "there shall not one of them stand (amad) before thee."

So when Joshua spoke to the sun, he said, "Sun, be thou silent." The marginal reading of every Bible in my possession gives this translation. Look in your own Bible and see what the margin says, just by way of confirmation. Now see the logic in this cry. Joshua didn't want more sunshine; sunshine was in that hour a great handicap!

Israel had made a magnificent forced march. They had started at Gilgal, and to get in behind the enemy and chase him away from his own cities and defenses, the army had marched more than forty miles in ten hours! They were loaded down with armor, spears, stones for the slings, bows, arrows, and all the accoutrements of ancient warfare. They had had no rest, and after this march of ten hours they began fighting. They fought seven hours without rest, when the enemy broke and fled.

It was the twenty-second day of July, at noon. The thermometer stood between 105 and 120 degrees in the shade; and there was no shade for ten miles! The task of the army was the extermination of this allied host, and the host was in flight. The tired army of Israel, oppressed by the terrific heat, dropped in their places, and had no strength to run after a fleeing enemy.

In this hour of extremity Joshua prayed, literally, "HUSH UP THAT SUN!" ("Sun, be thou silent.")

The answer was instant. A black cloud darkened the sun, and a storm of icy hail fell. And this in a season of the year when it never was, has been, or is known to rain in Palestine! The first rains begin in our month of November with light thunder showers, and the last rains cease in April with light showers. From December to February twenty to thirty inches of rain will fall, but never a drop comes down in the summer season. But in reply to Joshua's sudden cry for relief, the great shower of hail stones came. This was a two-fold answer; the air cooled and refreshed the army, and the hailstones slew the enemy.

Now note that the text says that the sun was silenced, but it does not say that time ceased. It says "The sun hastened not to go down . . ." Time slowed down! In other words Time was prolonged.

Now we know that Time is merely man's acquiescence to the mathematics of God. Our day for instance, is just the space of hours and minutes it takes this earth to revolve on its axis one complete revolution. This is exactly twenty-three hours, fifty-six minutes, four and nine-tenths seconds. The Earth keeps her schedule on her annual journey of five hundred and fifty million miles to such accuracy that she never varies as much as one hundredth of a second a year; and her daily rotation must be on the same plane of accuracy. If this diurnal rotation had slowed down at the rate of one one-hundredth of a second each day, for just six thousand years, the day would now be more than thirty hours long, and the year would be composed of only two hundred and ninety-two of these days.

Then again, if the rate of rotation of the earth is interfered with, all the processes and phenomena pertaining to "The Law of Gravity" would be changed. The inference in this text is that the speed of the Earth's rotation was halved. Note the phrase, "And the sun hasted not to go down about the space of a whole day." It follows that if the sun was about a day late in setting, the speed of the earth's rotation was just about cut in two. This could easily happen without serious natural results!

The force called gravity would then be just half of what it is now. As an example; a man under those circumstances could lift two hundred pounds with the same expenditure of effort now necessary to lift one hundred pounds. Or again, the amount of energy used now to hurl a baseball one hundred feet would then send it two hundred feet. A man who could usually run a mile in five minutes, could run the same distance in two minutes and a half. A bow that would ordinarily shoot an arrow a thousand feet would then shoot that same arrow two thousand feet. Each man would be only half his ordinary weight, he would feel miraculously refreshed, and could run like a deer and fight like a hero. THE ENEMY HAD NO CHANCE AT ALL! For although they also would ordinarily be helped by this natural release of energy, we note that the hailstones, which swept ahead of the Israelites like a barrage of modern artillery, beat them down so that more died of the hailstones than were caught and killed!

Consider this gravely. Do not jump at conclusions and say this is impossible, for there are many worlds that have less than our amount of gravity. If you could transport five hundred pounds of matter from the earth to the planet Mercury, that matter when it reached

Mercury would only be two hundred pounds in weight! Gravity there is to our gravity here, as two is to five. The gravity of the earth is almost four times that of another great planet, so that one hundred pounds of matter there would weigh four hundred pounds here. On the other hand, the gravity on the planet Jupiter is two and one-half times that of our earth; so that a man who weighs one hundred and sixty pounds here would weigh four hundred pounds on the surface of that one. There is not one single known planet or stellar body with our exact gravity; yet they all run along smoothly under these differing conditions. It would simply be a problem of adjustment if our condition would be changed. Sap would rise twice as fast, birds would fly twice as high, and so on. But only ignorance can say that chaos would result. All this is not stated in the tenth chapter of Joshua, but it is all implied in the statement that the day was prolonged.

At any rate, the argument of infidelity totally collapses on every point, as Joshua did not say to the sun "stand still," but "be silent," or "slow down." That this earth did at one time slow down will finally be shown from purely scientific grounds, in the last point of this present article.

THE SECOND SCIENTIFIC OBJECTION OF THE CRITICS

is equally fallacious. Driven from the previous point, the critic says, "The earth could neither stop nor slow down, as this is contrary to known law." To which we reply, "HOW MUCH LAW DO WE KNOW?"

I entered the office of a legal friend some time ago, and stood and wondered at the vast number of volumes

of Law that ringed his walls. This is a man of national prominence who practices before the Supreme Court of the United States, and in one form of law only. Yet he had hundreds upon hundreds of Books of the Law on his shelves. There were many, many thousands of laws therein, and I asked him, "Judge, how many of those laws do you know?" To my surprise, he replied; "Oh, about fifty." I said, "Then how can you practice with the many others?" With a smile he replied; "Whenever a man comes in with a case I listen to his side, then I say 'undoubtedly you have law on your side'; then I take his money for a retaining fee and send him home while I look up the law that is on his side."

So then, Law is modified Law!

The law of inertia is modified by the law of velocity. It is a fact that objects heavier than air cannot float through the air; but an airplane weighing tons will fly with ease if it has sufficient speed. We know so little of natural law we cannot say what may be done and what is impossible, in this particular realm.

And there are higher laws of which we know nothing. I feel sure that what we call "miracles" are but orderly proceedings on law unknown to us, and above that which we do know. Undoubtedly again, that the human voice can come from the horn of the phonograph is a miracle to the savage. Equally certain am I that the radio is a profound miracle to the untutored mind of the man of the wild estate; yet we know that these things are based on laws that are above their present comprehension. There are laws that God knows and thru which He works, that the darkened human mind never dreams exist!

Once more: WHO MADE THESE LAWS OR THIS LAW?

Law is predicted on two postulates; a Being or body of sufficient power to establish that law; and a Being or body of sufficient power to enforce that law. So that if there is a law in the natural world, behind that law is the Law-Maker and the Law-Enforcer. It goes without saying that the Body that makes a law may rescind, amend, or retract that law.

But is this long day of Joshua contrary to known law? Is it lawfully impossible for this earth to have stopped or slowed down? There are exceptions to "natural law." We do not know much law, and what we do know may in almost every case be excepted.

As an instance, let us look at the Mathematical Law of the Motion of Satellites. This law may be stated thus: "All Satellites advance from west to east around their primary bases."

The Earth moves that way around the sun. The Moon moves that way around the Earth. Mars has no moon, but the planet itself moves that way around the sun. Jupiter has four moons, they all advance that way around their parent planet. This is the established law of the satellite; that they must advance from west to east around their primary.

But the planet Uranus has six moons, all of which violate this law by retrograde motion! Instead of advancing from west to east, these six satellites ADVANCE FROM EAST TO WEST, thus violating this established law!

No man knows a reason for this. I have frequently thought that The Creator put these six satellites in reverse just to show us that He had a reverse gear if He chose to use it! Or that He wished to show that even if He

established a law, He himself was superior to that law, and could do the reverse if He so desired! This thought is very humorous to me, and I love to indulge it; but whatever the reason may be, here is an orderly, established proceeding that is contrary to natural law!

THE LONG DAY OF JOSHUA may BE CONTRARY TO KNOWN LAW ALSO, BUT THERE IT IS; it happened.

The final scientific argument of the critic is equally unavailing. It is a weak and a sad bleat from the blind leaders of the sheep-like blind. When driven from every supposedly strong position they say,

"HAD THERE BEEN SUCH ACTION AS JOSHUA RECORDS, THERE WOULD HAVE BEEN ACCOMPANYING PHENOMENA THAT WOULD HAVE LEFT INDELIBLE RECORD."

This is a just contention, and I recognize it the more gladly because there were just the phenomena demanded. And they left their record.

First: the untimely and unseasonable storm of hail. This would be the first result to be expected in such an event.

Second: the darkening of the sun at midday.

Third: the lengthening of the day by half, which has left an incontrovertible and scientific record in the skies.

Summary: the writer concludes, "never was such a day seen before it or since, when the Lord fought for Israel."

There we have the answer to every question the mind can raise. G O D. The details are scarce. There is not room to comment on the event. But every ques-

tion is answered there before it rises in that one trenchant sentence "GOD FOUGHT FOR ISRAEL." It was simply Divine interposition.

THE FINAL TESTIMONY OF SCIENCE

is that such a day left its record for all Time. As long as Time shall be the record of this long day must remain. The fact is attested by eminent men of science, two of whom I quote here.

Sir Edwin Ball, the great British astronomer, found that twenty-four hours had been lost out of solar time. Where did that go, what was the cause of this strange lapse, and how did it happen? The answer may be expected in vain from the ranks of science!

There is a place, however, where the answer is found. And this place is attested by a scientist of standing. There is a book by Prof. C. A. Totten of Yale, written in 1890, which establishes the case beyond the shadow of a doubt. The condensed account of his book, briefly summarized, is as follows:

There was a fellow professor, an accomplished astronomer, who made the strange discovery that the earth was twenty-four hours out of schedule! That is to say, that there had been twenty-four hours lost out of Time. In discussing this point with his fellow professors, Professor Totten challenged this man on the inspiration of the Bible. He said, "You do not believe the Bible to be the Word of God, and I do. Now here is a fine opportunity to prove whether or not the Bible is inspired. You begin to read at the very beginning and read as far as need be, and see if the Bible can account for your missing time."

The astronomer accepted the challenge, and began to read. Sometime later Prof. Totten asked him if he

had proved the question to his satisfaction, and his colleague replied, "I believe I have definitely proved that the Bible IS NOT the Word of God. In the tenth chapter of Joshua I found the missing twenty-four hours accounted for. Then I went back and checked up on my figures, and found that at the time of Joshua there was only twenty-three hours and twenty minutes lost. IF THE BIBLE MADE A MISTAKE OF FORTY MINUTES, IT IS not THE BOOK OF GOD!"

Professor Totten said, "You are right, in part at least. But does the Bible say that a whole day was lost at the time of Joshua?" So they looked and saw that the text said "about the space of a whole day."

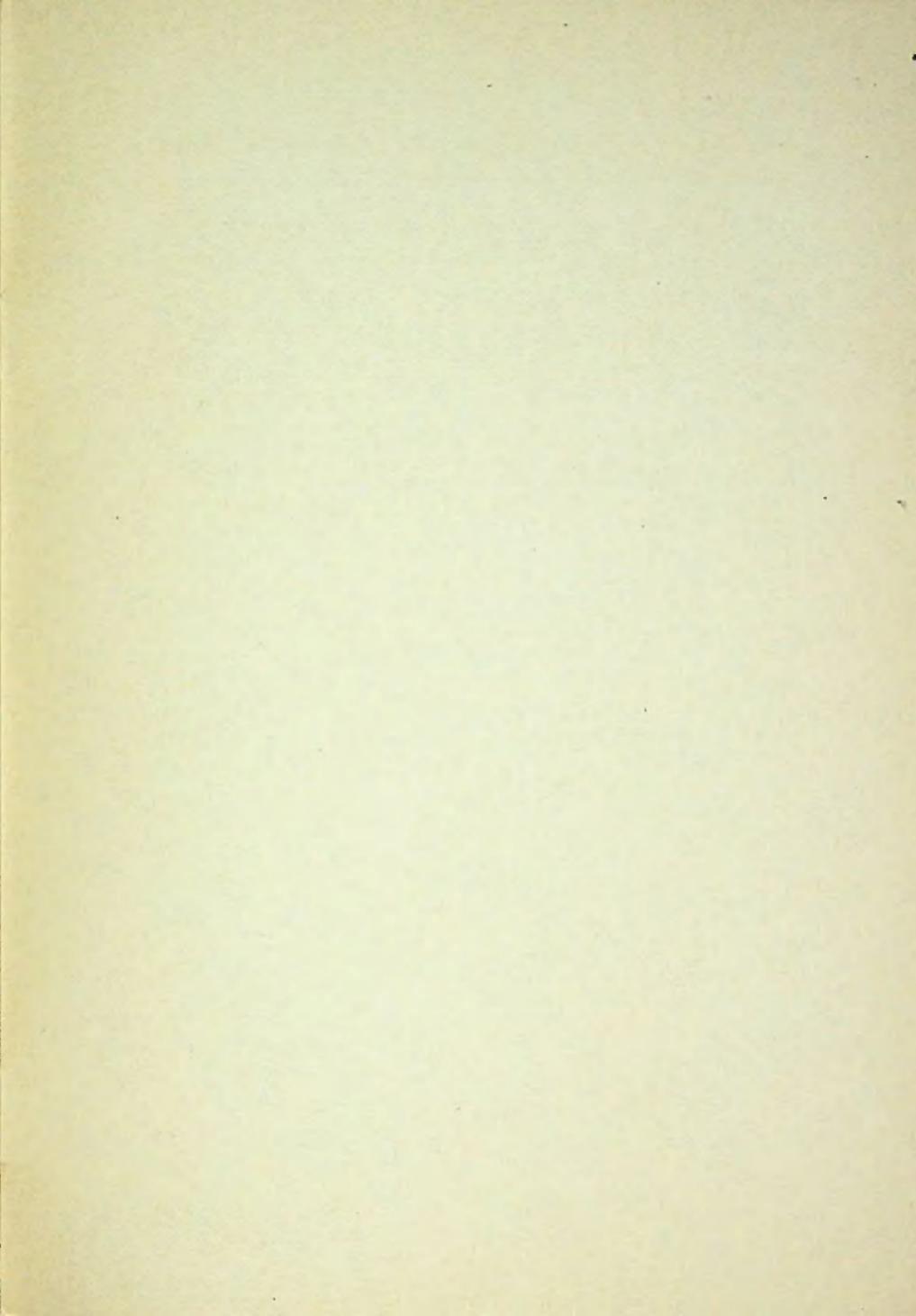
The word "about" changed the whole situation, and the astronomer took up his reading again. He read on until he came to the thirty-eighth chapter of the Prophet Isaiah, where Isaiah records that the king, Hezekiah, lay dying. In response to his prayer, God promised to add fifteen years longer to his life. To confirm the truth of his promise, God offered a sign. He said, "Go out in the court and look at the sun-dial of Ahaz. I will make the shadow on the sun-dial back up ten degrees!" Isaiah recounts that the king looked, and while he looked, the shadow returned back ten degrees, which ten degrees it had already gone down! This settles the case, for ten degrees is forty minutes! and the accuracy of the Book is established once again.

When the astronomer found his day of missing time thus accounted for he laid down the Book and worshipped its Writer, saying, "Lord, I believe!"

Search the heavens, for the truth is there. As long as the stars shall shine, as long as the earth shall

spin, as long as Time shall last, the Long Day of Joshua will be attested as a scientific fact!

SEARCH THE HEAVENS INDEED, BUT SEARCH THE WRITTEN WORD AS WELL! FOR THE HEAVENS ONLY TESTIFY TO THOSE WHO HAVE SEEN FIRST THE TESTIMONY OF THE WORD. FOR THOUGH THE WORDS AND THE WORKS OF GOD AGREE, THE WORD IS HIGH ABOVE THE WORKS, AND WHEN THE WORKS SHALL MELT AND PASS AWAY, THE WORD SHALL EVER ENDURE.



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